

# The American Friend

Old Series  
Vol. XLIX No. 18

AUGUST 27, 1942

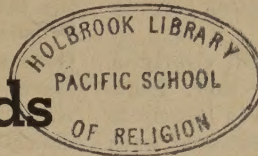
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# The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

**For Aug. 30—Jacob Seeks God's Help**  
(Genesis 32:2-12, 27-29)

## GOD'S HELP ALWAYS AVAILABLE

Jacob's sense of God's presence, which had its beginning at Bethel, was deepened by his prosperity in the home of his uncle, Laban, at Haran. He won Rachel for his wife, though his crafty uncle forced him first to accept the less attractive Leah. He increased in flocks and herds, despite repeated changes of wages. When he finally started home to the Promised Land, God restrained Laban's intended violence and made possible a peaceable leave-taking. God had been with him, but he had still to learn further the lesson of putting all dependence on Him.

En route home, he thought clearly of meeting his defrauded brother, Esau. The fact that he himself was largely to blame for the state of affairs between himself and Esau added fuel to the fear within him. After his departure from Laban he had such a clear sense of the presence of the Lord that he called the place Mahanaim, meaning "Two Hosts." Surely God was doing all possible to win his implicit faith and confidence. Nevertheless, by his own scheming and planning he hoped to impress his brother, and thus enter the promised land.

Servants were sent ahead to meet Esau with words of flattery, at the same time implying that Jacob too was a person of wealth and was not to be considered lightly. Thus did he hope to secure safety, but imagine his panic when these servants scuttled back with frightening reports of the stony indifference with which their story had been received, and of the armed might of Esau and his four hundred men who were marching out of Seir. Then indeed was he "greatly afraid and distressed." He schemingly divided his party into two groups, hoping thus to save at least one. Then he called upon God for a safe journey home. He reminded Him of his promise and prayed specifically for deliverance from Esau. This fear-inspired prayer seems weak in view of all that had transpired, but it indicates Jacob's growing sense of need for help from outside himself.

But Jacob had one scheme still which, if successful, would show his wit and ability! He sent droves of sheep, cattle and camels, to meet Esau, hoping, probably, to buy his good will. Then

his family went ahead. And, still trusting himself, he stepped into the brook Jabbok which marked the boundary of the Promised Land, intending to gain through his own cleverness that which had been promised as a gift. But right here he met God in the final experience that transformed his life.

He had not lingered after his family to pray, and the struggle that followed does not symbolize agonizing in prayer. "The story is simply the record of God coming to man to break the spirit of stubbornness and self-sufficiency which a particular man has for too long habitually exhibited." Jacob was to learn that only by humbling himself and surrendering his all to God was he to enter the Promised Land. His relationship with God had first to be adjusted, and then there would be the adjustment of his relationship with his brother—for his difficulty with Esau had been only a symptom, and the real disease had been his own attitude toward God.

The struggle continued through the night. At dawn the angel touched his thigh and it was put out of place and strength went from him. Realizing, finally, that he was dealing with God, he clung to Him until blessing brought with it a strength never before known by him. He did not pray for fulfillment of the promise to enter Canaan, nor did he ask for deliverance from Esau. He merely prayed, I will not let thee go until thou bless me! This blessing brought with it a change of heart, life and even name. He was no longer Jacob the Supplanter, but became Israel, the Prince of God. He had met God and old things had become new.

MURRAY C. JOHNSON.

**For Sept. 6—The Alcohol Problem: Past and Present**

(Genesis 13:13; 19:23-25; Deuteronomy 32:31-33; Amos 6:1-7)

## CONSEQUENCES OF THE LIQUOR TRAFFIC

Good people sometimes feel that the International Bible School lessons on "Temperance" have placed too much emphasis upon the evil of intoxicating liquors. Occasionally one finds teachers who direct the greater part of the class discussion to forms of intemperance other than drunkenness. But today, surely, we can well study the evil of the drink

traffic. With people urged daily to conserve and to utilize for the greatest good the resources on hand, nothing can be more inappropriate than the continued manufacture, sale and use of alcoholic beverages. Today's lesson needs serious consideration, as it is related to the sin and consequence of drinking.

## THE GOOD AND EVIL WAYS OF LIFE

In the story of Lot's choice of land, the evil habits of the citizens of Sodom and Gomorrah are described. They entered the world as free moral agents and could have chosen either good or evil. Jesus compared the ways of life to two pathways: "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; and because strait is the gate and narrow is the way which leadeth unto life, few there be which find it." If men choose evil they can have it; if they choose good, no power can wrest them from the way of their choice. One's choice and will power have much to do with his sobriety or drunkenness. Many adults are sober today because when children they signed pledge cards vowing never to touch intoxicating drink. People's choice of temperance needs to be trained and stimulated. What are you doing in your Bible School to train your boys and girls along the lines of sober living?

## CHOICE OF EVIL BRINGS PUNISHMENT

The verses in Genesis tell of the total destruction of the evil inhabitants of Sodom and Gomorrah. Theirs was a terrible sowing which produced a most tragic reaping. In his farewell address, Moses described the evil of the inhabitants of the land as being bitter and poison and cruel. It proved to be so, for in the day of battle their god (rock) was overcome by the God (Rock) of Israel. God has evolved certain laws for the universe and their obedience brings blessing and their violation brings punishment. It is particularly true of the drunkard that he creates his "heaven" or "hell." Weakened will-power, shattered nerves, disordered mind and diseased physique, make a hell in his own body and bring bitterness upon his unfortunate family, friends and community.

## CONSEQUENCE IGNORED IS NOT CONSEQUENCE AVOIDED

Citizens of the Northern Kingdom were beset by most threatening perils, but they continued their music and drinking and dancing. Amos held to scorn their luxuries and love of peace in a world set ablaze with the grimest realities of war and its accompaniments. He said they would be the first ones to become captive, and he pointed to other great cities that had fallen be-

(Continued on page 379)



# THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana

Subscription Price—\$1.50 per Year

Old Series  
Vol. XLIX No. 18

AUGUST 27, 1942

New Series  
Vol. XXX No. 18

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

## Choice Glads

By William E. Berry

SOME sixteen years ago I had a wonderful hobby which at that time I thought I could afford, a garden of many varieties of gladiolus, from the small yellow Primulinus, an original from Africa, to the large richly colored originations of A. E. Kunderd and other propagators. I recall taking fifteen varieties to the great Midwest Gladiolus Show and bringing back five blue ribbons, a red ribbon and a white. These winning glads were excellent specimens with strong stalks, large individual blooms, perfect coloring and shape. The trade name adopted to describe my 120 varieties was "Choice Glads." They were carefully selected varieties, lovingly tended and cared for. They were choice.

We are all familiar with the conception which the Hebrew people of Old Testament times had that they were the "chosen people" of God, God's choice. They seemed to feel that God had an especial interest in them; they were God's choice specimens, a people destined to carry off the blue ribbons in the competition of nations. Did they not have the one true God as their own private property? Were they not to be carefully tended and cherished in a "land flowing with milk and honey"? Did they not have strong supporting stalks of justice, of high morality, of true integrity of character? Were they not to be the envy of their neighbors, a people a bit above all others, God's choice? They had the trade name "chosen," interpreted by them as choice specimens.

Ah! but the one who is sometimes called "The Unknown Prophet," the writer of Isaiah 40-55, had a great insight, an illuminating vision of what this concept "chosen" really meant. The Hebrews were in exile in Babylonia; for many long years they had suffered much at the hands of their enemies. This man of vision of things human and divine seems to have said to the long-suffering Hebrews that though they were aliens in a foreign country they were really God's chosen people; that their misfortunes and sufferings had not been due altogether to their sins, that Jerusalem "had received of the Lord's hand double for all of her sins."\* Through this prophet the Lord says to them "You are my servant, Israel, through whom I will show my glory, . . . So I will make you a light of the nations, that my salvation may reach to the end of the earth."† The inspired

writer of these characters of sublime poetry had come into a glorious and eternal truth. God's chosen people, who had had many vicissitudes in their long struggle upward, who through much pain and grief and failure had learned to know something of God and the meaning of life in communion with Him, by this very struggle and suffering were to be a "light of the nations." Their suffering was not in vain. No longer were they to consider themselves as choice specimens in a garden "flowing with milk and honey"; they were to be a rugged people of God, to suffer, to be spit upon perhaps, but by that suffering and devotion they were to bring salvation to the world, a people "chosen" for a great mission. You may say that the Hebrews rejected this task for which they were chosen, but they did produce the world's greatest teacher who as Son of God made known to the world the God of the Hebrews, and showed by his life and death that the "light of the nations" does come through suffering and devotion. Thus it has proved to be.

But you say, what of it? I am inclined to think that we Quakers are using this very term "Quaker" as a trade name just as the Hebrews used the word "chosen." And are we not likewise too prone to think of ourselves as choice specimens? In the concourse of religious denominations do we not admit that we carry off the blue ribbons? And, too, do not the leaders of other Christian bodies seem to rejoice in granting us that place and to envy us for it? How easy it is to settle back to a relaxed position of comfort in the assurance that we know God, and that because of our integrity, our sincerity, our thrift, our avoidance of display, and our good deeds, God is with us and for us. We like the idea of being choice specimens of virtue, we like the admiration, we like to feel that we are leading in understanding God's ways with men.

But the same eternal truth holds, "the light of the nations" comes the same way it ever did. Salvation comes not by lower tariffs, by better distribution of raw materials, by political and economic arrangements and agreements, or even by contributions of money to welfare causes and upright living. Salvation, by which we mean in this instance "wholeness" of life for men and peoples, physical, spiritual,

\*Isaiah 40.1

†Isaiah 49.3-6



intellectual, æsthetic, comes by devotion, by willingness to endure for the common good. This suffering and devotion are embraced in that Greek word of the New Testament, *agape*, used of God and sometimes of men, love, which is not a sentimental or passing emotion, but a life drive, a great devotion, a "concern," such as that which drove George Fox and John Woolman. This divine urge is the one essential element which we followers of Jesus Christ must contribute to "agriculture, labor, business, and government," if we are to create a new world after the present world catastrophe.

Are we willing to be merely choice specimens of what God's love and care can do when coupled with a passive willingness to approve of His program and be recipients of His goodness? Or on the other hand are we ready and eager to be a people chosen of God to interpret life to the world by message, by devotion, and by inspired action? Do we, as did the Hebrews, have any right to consider that we have a message? By our past history have we shown ourselves to have had an insight into the character of God? Have we a right to enter into this world chaos, this world that is devoting itself to ways that are not of God, and declare that the love of God is the mightiest force in this world to bring about freedom of the human spirit, freedom from tyranny, freedom from interracial suspicion and hatred between peoples and nations, freedom to have fellowship with all men and be enriched by their peculiar contributions to thought and life which they may bring us, freedom to enter cooperatively into a great common upward movement, freedom to devote ourselves and even to suffer for the creation of a better world, freedom to work with a God of love rather than with a God of armies? This freedom is a gift of God and not of the State. It requires a rugged religion, a stern resolve, a powerful drive, an understanding heart.

Finally, are we willing to be "Choice Glads," perfect specimens, or shall we thoughtfully, prayerfully, devotedly allow ourselves to be chosen of God to enter into the world of confusion and work with others now and after the war ends, to bring in a world more worthy of God and of men?

Richmond, Indiana.

## English Friends and India

"THE Society of Friends in its annual meeting at York has considered the grievous situation now threatening a conflict in India between the Congress party and the British Government. We are convinced that such conflict could and must be avoided by a further effort and understanding. As a Religious Society we believe that with the help of God there is no limit to the possibility of agreement even when the political limit may seem to have been reached. We appeal to each side to make further efforts to reach a mutual agreement."

So runs the message from London Yearly Meeting which was cabled to E. Raymond Wilson of the American Friends Service Committee on August 17, by Karlin Capper Johnson of London, England. This Friend indicates that they attach the greatest importance to their Yearly Meeting statement and closes the cable with the words, "This Christian challenge remains."

## Genesis

He brooded long over the chaos  
and quelled all the tumult of soul,  
He spake but one word in the silence,  
that Love might enlighten the whole;  
He taught Man how to think and to reason  
and gave him the pleasures of earth;  
He opened the Kingdom of Heaven  
disclosing a kingdom of worth.  
He is teaching Man how to restrain  
the powers of hate, greed and lust,  
In the strenuous effort to gain  
the pathway to faith, hope and trust.  
To reveal the depths of His nature  
and to show the end to be won,  
He sent Man His Only Begotten,  
that His Will by Man may be done.  
In silent compassion, He waiteth  
till Man shall be able to prove  
That the way to His highest glory,  
is by way of Infinite Love.  
Dublin, Ireland. ARTHUR L. TRAPNELL.

## It Is Good to Be Here

By Francis Doan Hole

WHEN the people imagine a vain thing and organize themselves, willingly and unwillingly, at the behest of fear, for the destruction of others and of themselves, many are saying, "It is good for us to be here." Some speak from refuges of apparently impregnable security; some speak from the lines of offense and defense; some speak from a different, truly fearless heart, as Christians who see the fields white all ready to harvest.

"It is good to be here," we who are protected may say, "in a proud and beautiful land." "It is good to be here," we who are sword-bearers may say, "to protect a proud and beautiful land." "It is good to be here," we who seek to live in the spirit of Christ may say, "for we know that our Redeemer liveth, who is the Redeemer, also, of them who seek redemption by violence, and by their own strength."

There is a hierarchy of loves, a scale of loves modulated by fear. There is a love of self and family and the approval of men; there is a love of just one country; there is a love of a language and a culture. To possess these fine things, some men have killed without shame, for their loves did not go further than love of self and family, or than love of countries, or than love of cultures. To them, these things were worth dying and killing for.

In Christ and his followers, we find a greater love, the love of God and of neighbor. This is the creative love for which men die but for which no man kills. Such a love as this actually accepts and actually prefers the submergence of self and family, or of country, or of culture, to a surrender of straight-forward dealing without the weapons of anger and fear and the illiterate sword which can only annihilate. Such a love as this possesses those who carry on offensive and defensive campaigns of right living, "girt about with truth, and having the breastplate of righteousness." Surely, this is the only kind of shameless war there is, the war of righteousness, waged in the harmless and powerful manner of Christ.

We are dismayed, like startled sheep, and many of us look for help to the machines, the minds, the hands, and the narrower loves of men. But these can only harden our hearts. It is the Shepherd who liberates, who is closer than breathing. And because of His presence, "it is good that we are here."



# Hearts Are Ready to Receive

From Unoccupied France

*This discussion of Quakerism has been sent by one of the Service Committee staff in unoccupied France. It is a translation of part of a letter by a Frenchman who has been in close contact with the Friends work in Montauban.*

TO HAVE ideas? That is not enough. One has to act the ideas, to apply them in the purity of their primitive source to the human problems of each epoch. As George Fox has done for the liberty of worship which was the great problem of his time; as have done Anthony Benezet and John Woolman for the abolition of slavery; Elizabeth Fry and so many amongst you, I hope that the Friends of today are ready to undertake the task of this present day which is, without a doubt, much more complex than was the work of past times.

In this critical hour of the life of nations when a frightful war shakes every continent, when children and old people fall in the cities hit by the splinters of shells or torn by the pincers of hunger, God cannot inspire you only to pray. Yes, I know it well, the first thing to do is to run and help the unfortunate ones, and you do it, accomplishing that Christian duty better than one could believe. You cannot, I know it, also stop the homicidal madness that is at present turned loose.

Yet one day this nightmare will come to an end, and humanity will start over again on the way to a new catastrophe, *if you allow it to be so*. Everywhere we can find hearts that are ready to receive the words that are inspired by God, the words of peace and justice. But the truth has to be preached with ardour, and especially preached with words capable of penetrating the lower type of intelligence and the most devastated hearts. The time of parables is passed!

If I were a Quaker, I would wish to proclaim the causes of wars, and I would wish to act with an energy both practical and fierce to bring together all the men of good will to whatever country they belong, so as to build a new society whose spirit would "do away with all occasion of war" in the future. The poor people of this world, the unfortunate ones, the souls in anguish would no longer have to receive the alms offered by your fine philanthropy. They are entitled to peace, to happiness, to life, for they too carry in themselves that "divine spark" which is the gift of the Creator.

There no longer exists in this world any religious question, economic question, moral question. The essential thing has become the social question. Marx is not the one who can solve the social question with his historical materialism, for potatoes are not all that is needed to feed men. You are the ones who can solve that question, for you possess that eternal truth of Christ for which they are hungering and thirsting, even if appearances seem to contradict it.

But to achieve this, it is important that we should want to understand the sign of our times: "No church can live on its past; every new generation of Christians must bring with it a new life, a new freshness in accomplishing the duties required by its era."

You have made attempts, you have created principles and such things as "The War and Social Order Committee" and discovered those main points of a social order founded on truth which are or will become the bases of a new social edifice.

What you need is strength (by strength, I mean power)

to bring about that new order, for if I am not mistaken you rely solely on chosen personalities, who express your deep Christianity and who belong to the Society of Friends.

Why should you not turn to the people, the great masses of people to whom you devote yourselves, as the self same victims of those wars that you are wanting to abolish?

The mass of the workers, even if they do not know you, are awaiting your words and your orders. I have lived with those people in the slums, in the workshops, in the prisons. I know they are awaiting someone capable of bringing about their deliverance, of pointing out to them a path that is free of treason, to go straight on—all the better if it is without violence—towards a world which is exactly the world which you conceive, if I understand what I have read about the Quakers. Millions of men are the victims of oppression, they live enslaved, they are exploited and anxiously waiting, even if they do not know it, for the advent of Christ. But one should use in speaking of them a language quite different from that which has been used for many centuries by priests with a "worldly and obscure spirit," for they have become suspicious of anything that smells of incense of the so-called "Christian Churches."

Go to the masses just as Christ himself did when he chose his apostles. You will find amongst the people an all-powering strength that will facilitate the triumph of the good cause. You will save the people and you will change the world and that without the use of any material violence. For, otherwise, you would not be able to abolish the causes of war in a society that is based, as is ours, on individual, warlike competition, on the new industrial exploitation which is nothing but a new form of economic slavery, and on political brutality.

All that could not be achieved without sacrifices on the part of Friends and they must be ready to receive anew the spirit of the martyrs. The Quakers, I feel certain, will get to know once more the wholesome depths of the prisons, and if I use the word wholesome, it is because I know that it is in such places as the prisons that are forged the strong souls.

Should a day come when you would be in need of that Christian and freedom-giving task of men not frightened by prison bars, to bring to the masses who are awaiting you, the Spirit of Christ—which is Liberty and Goodness—you can count on me. I repeat what I have already said: "Act the ideas."

I will say only a few words about your form of worship. For the present allow me to adhere to a solitary adoration.

If you ask me my reason for doing so, I will answer. In my opinion the decadence of religions starts with their cult, their collective worship. It is no doubt salutary in those tragic and heroic times, when one has to be all devotion and sacrifice. Worship in common is in that case a real comfort, comparable to a well where one goes for cool water when one is in need of all one's energy. But in the days when everything is smooth and easy, that form of worship has the same disadvantages as would have an open door, allowing in the inquisitive people, the indifferent ones, the ambitious and hypocrites who seek fields in which to graze their unwholesome appetites. In the best cases, through ease and routine, the "religion becomes something of which one speaks" and the places of worship, such as the churches, "places where one goes to kill time."



# Repent and Return

By Mohandas K. Gandhi

A RECENT article\* by Dr. Maude Royden, of London, demands a considered reply. Dr. Royden, formerly one of the foremost pacifists of the West, like many has felt compelled to revise her position and is now most reluctantly but fully ranged on the side of the defenders of the British Isles.

In my opinion Dr. Royden has surrendered her position. If individuals have lived up to Christian teaching (i.e. on non-violence) and that on a small scale, one would think practice should make such a life possible for many people and on a large scale. It is undoubtedly wrong and foolish "to act as though one had the power which in fact one has not." "But" says the worthy writer, "such power does not come to those who have not disciplined themselves, at the last moment, in the hour of need."

I suggest that with the knowledge of the defect no time should be lost in seeking to remove it. That by itself is doing not only something but the right thing. To deny one's faith by contrary practice is surely the worst thing one can do.

And I am not sure that "doing nothing is the worst expedient of all." In septic treatment, for instance, doing nothing is not only expedient, it is obligatory.

There is no cause whatsoever for despondency, much less for denial of one's faith at the crucial moment. Why should not British pacifists stand aside and remodel their life in its entirety? They might be unable to bring about peace outright, but they would lay a solid foundation for it and give the surest test of their faith. When, in the face of an upheaval such as we are witnessing, there are only a few individuals of immovable faith, they have to live up to their faith even though they may produce no visible effect on the course of events. They should believe that their action will produce tangible results in due course. Their staunchness is bound to attract skeptics.

I would also suggest that individuals like Dr. Maude Royden are not mere camp followers. They are leaders. Therefore, they have to live their lives in strict accord with the Sermon on the Mount, and they will find immediately that there is much to give up and much to remodel. The greatest thing that they have to deny themselves is the fruit of imperialism. The present complicated life of the Londoner and his high living is possible only because of the hoards brought from Asia, Africa and other parts of the world.

In spite of the fierce criticism which

## WHAT MAUDE ROYDEN WROTE

*I am a pacifist still in one sense; that is to say, I realize that Christians should be able to meet material force with spiritual power. It is horrifying to reflect that after nineteen hundred years, we are still unable to do it except in individual cases and on a small scale. But to me it seems merely "wishful thinking" to act as though we had a power which in fact we have not and for which we have neither trained nor disciplined ourselves in the past. Such power does not come to those who have not disciplined themselves, at the last moment, in the hour of need. It has not come to us. I would rather, therefore, do what I can in defense of principles which I believe to be both right in themselves and of enormous importance to the future of the human race, than stand aside and do nothing. It is doing nothing that is the worst expedient of all. When, therefore, my pacifist friends ask me whether I can imagine Jesus Christ dropping a bomb or firing a gun I am entitled to reply, "No, I cannot; but neither can I imagine him standing aside and doing nothing at all."*

*I am compelled to echo the words of a very dear relative of mine: "If you can stop war with spiritual power, do it. If you can't, let me do what I can; and if you are right in thinking that war is so damnable that anyone who takes part in it is damned, then I would rather be damned than let these things go on without doing all I can to stop them, even at the cost of my own life."*

has been levelled against my letter "To Every Briton," I adhere to every word of it, and I am convinced that posterity will adopt the remedy suggested therein against violence however organized and fierce. And now that the enemy is at the gates of India I am advising my countrymen the same course of action I advised the British people. My advice may or may not be accepted by my countrymen. I would remain unmoved. Their non-acceptance will be no test of failure of non-violence. I would subscribe to the charge of my imperfection. But a satayagrahi does not wait for perfection before he invites others to experiment with him, provided always that his faith is immovable like a mountain.

The advice that Dr. Royden's relative gave her and which she quotes approvingly is altogether wrong. If the war is damnable, how can he stop the things that go on by taking part in it, even though it may be on the defensive side and at the cost of his own life? For the defense has to resort to all the damnable things that the enemy does, and that with greater vigor if it has to succeed. Such a giving of life is not only not saving it but a mere waste.

I have attended the Doctor's services in her Church where a living belief in the efficacy of prayer is much in vogue. When the impenetrable gloom surrounded her, why did she not find strength and consolation and real action in heart-prayer? It is never too late to mend. She and her fellow-pacifists, many of whom I have the privilege of knowing, should take heart and, like Peter, repent of the momentary loss of faith and return to the old faith in non-violence with renewed vigor. Their return will mean no material loss to the war effort but will mean a great deal to the anti-war effort which is bound to succeed sooner rather than later, if man is to live as man and not become a two-footed brute.

Reprinted from *Fellowship* of August, 1942, and from *Harijan*, March 15, 1942.

## REASSURANCE

I sought for faith's assurance  
In earth's great tragedy;  
And then above the whirlwind  
A still voice spoke to me.

I saw God in the sunrise  
Triumphant over night—  
I saw His promised rainbow  
Dispel the storm-cloud's might.

And sparkling in a dewdrop  
Upon a blade of grass,  
His glory was reflected—  
I felt His presence pass.

I sensed Him in the beauty  
And fragrance of a rose—  
A miracle whose secret  
None but the Father knows.

I saw Him in the sunset  
Which closed the gates of day—  
In night time's starry heavens  
Where worlds at anchor lay.

And since God's plans are changeless  
In all things He has made,  
Although the world seems crumbling,  
Why should I be afraid?

SARA R. STANSBERRY.

Whittier, California.

\*The Survey Graphic, December, 1941.



# The Whole Meeting Is Responsible

## Assuming Our Task In Christian Education

By R. Furnas Trueblood

SOME time ago there came to my attention the story of a legendary community that had a strange experience. I do not remember the name of the author, but I think perhaps the story was told as a parable. Periodically a strange golden ball was lowered from the heavens, and tradition said that the person in the community who first touched the golden ball should receive great blessing for himself and for all those about him. Time after time individuals went out and tried to touch the ball, but they all failed. At last they all decided to work together. They organized and practiced efficiently until they could form a great human pyramid with a little child at the very top. When the golden ball appeared once more the little child was able to touch it and the whole community received a wonderful blessing. It was because they had all worked together to lift a little child heavenward.

This is a valuable parable for us to remember as Friends meetings as we seek to take hold of our task of Christian education. Some, there are, who fail to see it as the task of the whole meeting. Ask them what the meeting is doing, and they may answer, "We leave that task to the Sunday School." Or others may say, "We let those who have children, or who are particularly interested in that kind of work, feel the responsibility for it. The meeting has so many other important concerns to deal with."

We need to try to think very clearly about this task of Christian education and what it really means to us and to the world. Sometimes it almost overwhelms me as I think of its greatness, and of our weakness, and uncertainty, and our lack of knowledge. In leaving the task to a few, or even to the Sunday School, we may be failing to do our total best. There is a danger in such a situation that five or six things may be happening which we would not want to happen if we could see the total picture.

First, we may be building up a real dividing wall between the meeting for worship and the Sunday School, or even training our children away from the meeting.

Second, we may be running several risks in allowing a few to decide on the Christian education program. It may become one-sided, or go off on a tangent. Perhaps we are making it adult-centered instead of child-centered. Or we may be

making it material-centered instead of life-centered. There may be a lack of training in the understanding and appreciation of worship. There may be a lack of emphasis on Friendly experiences and ideals, or, on the other hand, so much emphasis on Quakerism that the larger Christian world-wide outlook is not given.

Third, we may be failing to provide any adequate training for the leadership of the future in our meetings.

Fourth, perhaps there is not adequate financial backing for the school, and so the result is poor equipment and poor materials.

Fifth, there may be a failure to see the relationship between the various activities that should come under the head of Christian education, and as a result there may be no plan for the coordination of these activities. This means much lost motion, and overlapping and inefficient service.

Sixth, perhaps one of the most important things that may be happening is that the members of such meetings are failing to get a vision of all the possibilities and the total scope of Christian education.

So, the concern for Christian education of the Friends meeting must be alive and vital, and the whole meeting must feel its responsibility for this great task, or it may be falling far too short of its best. But some may say, "What shall we do more than we are doing?"

First, let the whole meeting study its Christian educational opportunities and possibilities. Let the Monthly Meeting consider the needs of its local field and the best methods of organization for meeting those needs. As I see it, two important problems must be faced—that of reaching the unchurched, and that of making our Christian education work more thoroughly efficient and helpful.

Second, as the whole meeting comes to feel its great responsibility along this line, let it proceed to carry out its task by:

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### NEW FRIENDS HANDBOOK

The invaluable Handbook of the Religious Society of Friends, published late in 1941 by the Friends World Committee for Consultation, is now available. Copies may be purchased at 35c each or at 30c in lots of ten by addressing the Friends Book and Supply House, Richmond, Indiana.

1. Putting its Christian education needs into its meeting budget.

2. Accepting the responsibility of prayer for this important phase of the meeting's task.

3. Appointing a Christian Education committee (of the Monthly Meeting) upon which it lays its concerns, and through which it seeks to accomplish the details of its task.

(a) This committee should expect to report on its progress from time to time to the Monthly Meeting, and ask for guidance and advice.

(b) The committee should be made up of people who are vitally interested in Christian education, and also in the total program of the Society of Friends, and the church at large.

(c) Wherever possible they should be people who have some training and experience in Christian education leadership, and a vision of the opportunities and possibilities of the work.

(d) They should be people with determination, a deep Christian spirit of patience and love, and the forward look.

4. When the Christian Education Committee is duly appointed by the Monthly Meeting, it should then proceed to study carefully the needs of the field, to coordinate all phases of Christian education in the meeting, and to plan in detail the work it is to do to carry out the concerns of the Monthly Meeting.

The details of the organization of the Christian Education Committee and the work that it should do will be dealt with in another article soon to follow this one in THE AMERICAN FRIEND.

Then when a meeting has caught this vision and has proceeded thus far, it is on its way to the faithful accomplishment of one element, at least in the commission of Jesus. Christian education is more than a "good policy," or a "good investment" for a meeting. It is an obligation. It is a part of the responsibility which we as Christians take upon ourselves when we adopt the Christian way of life as our way. It is a part of the task which we as Friends meetings must consider essential. And when, as a whole meeting we have felt the obligation, and organized efficiently to carry on the task—when we have really lifted childhood and youth Godward—then we shall find that the parable with which this article began is true. We shall all receive a thrill of satisfaction and a lasting benediction.

Richmond, Indiana.



# Friendship and Its Faith

Written from a Japanese Assembly Center

*The following excerpts are from a letter written to Gracia Booth by a young Nisei woman who is confined, with her husband, at the Santa Anita Assembly Center in Arcadia, California, where they are awaiting removal to a permanent resettlement camp.*

THERE is much rumor nowadays of relocation, as the other Centers are gradually being warned of their dates of removal to permanent relocation centers. I believe that the sooner we are resettled, the better it will be for our morale and well-being. A vacation-like feeling can become stale and tiring. The idle will surely want to be doing something soon if not already.

Meanwhile, girls' and boys' clubs are busy with filling out leisure hours. One particular girls' club is sewing layettes for babies born in camp and without such necessities. Today's *Pacemaker* says that eighty-nine babies have been born in this Center already. The hospital is almost a maternity hospital more than anything else. More serious cases are sent to the County Hospital. The materials for sewing layettes are usually donated by friends on the outside. Other clubs do a great deal of handicraft designed to make their barrack homes more like home. Fancy mailboxes, name plates, chairs, benches, even orange crate desks, tables and vanities are made by hand here. Other art classes in sketching, clay, woodcarving and so forth are in full swing with talented teachers who have formerly worked in Walt Disney studios and such places.

In music, we have outstanding leaders of our own. Classes are offered in piano, voice, violin, harmony, choir, glee clubs, band, string ensembles, and harmonica band. On Sunday evenings we have the Music Appreciation Hour with classic recordings and sometimes a concert by one of our artists.

The religious program here is an experiment in a united church. The Holiness and Free Methodists have separate meetings but the other Protestant churches are united. The Seventh Day Adventists, the Catholics and Buddhists are allowed to meet separately also. Our Sunday School attendance numbers almost 1000 now. All of our church meetings are held on the grandstand of the race track. The setting is really beautiful with a vegetable garden in the center of the track and the distant view of hills, trees, mountains and the sky. On Wednesdays we hold vesper services and the sunset drama over the whole countryside is most inspiring. Sunday

morning speakers are alternately those from the outside and our own ministers.

In our own neighborhood, our game, toy and book loan-library has spread like wildfire and we are kept busy from 7:30 in the morning to 8:30 at night. Babies three years old up to young men of 19 and 20 as well as a few older ones come to borrow our puzzles and books. We are told that the mothers really appreciate this service. The barracks are so crowded and small that children cannot be expected to stay at home. Voluntary school is only half a day. Community recreation barracks have been constructed but are not used very much still because of lack of supervisors. Our outside friends have been most thoughtful and generous in supplying us with games and children's books.

Social problems are mounting. Gambling is one of the chief menaces. Unmarried mothers are another problem, brought in to the Center and greatly aggravated because of the close community life here. Dissolving family ties seems inevitable. A home for helpless old age persons has been created. Children who were from the Japanese Children's Home in Los Angeles are now with their parents or guardians and the orphaned are together with the Superintendent at the Manzanar Relocation Center. I do not see a definite and constructive program of education for post-war living.

People often ask us how we react to this whole situation. Are we bitter? I cannot answer for all of us at all. I think that many are bitter though resigned to war-time demands. Of course, living in these centers is nothing called suffering when we think of the soldiers of all countries sent to perform the grimmest of responsibilities. Though the majority of us evacuated are citizens of the United States and have been forced to this action, we hope that we will not become hardened in heart and resentful. I am so afraid that we will become a greater minority problem after the war. It may take many generations again to come back to the stage our second generation had reached in a little bit of assimilation up to now. We were just starting. We have much to learn in living cooperatively for each other and not for ourselves—which I don't think we Niseis have learned yet. This is an opportune time.

The power of friendship and its faith is particularly tested today and there is found our source of strength and hope of going on through these days. We are most grateful for our outside Chris-

tian friends who have gone out of their way for our concern. At the Visitors' Gate we have seen Chinese, Mexican, Negro, Filipino, as well as Caucasian visitors. Many Japanese wives go out to see their Chinese, Filipino or Caucasian husbands at the gate for a half hour's weekly visit. Being close to town, we are fortunate in being able to have friends visit us more frequently.

We still have hope that students may be relocated in the mid-west and east. This is one of our main hopes. Thus far, none of our students have left from this Center. They will have great responsibilities but they must be given the chance to prove themselves.

Our best wishes go to you on your mission and, of course, you know how grateful we are to you.

## NO FOREIGN SERVICE FOR C.O.S SAYS GOVERNMENT

Word has come to the American Friends Service Committee from the State Department definitely refusing to issue passports for men inducted into our Civilian Public Service camps. This means, literally, that our C.O.s will not be allowed abroad for any kind of foreign detached service, under the present decision.

The letter from the State Department, signed by Sumner Welles, is as follows: "... Regarding your wish to use men from the Civilian Public Service camps for work in China, I can only say that after most careful consideration it has been decided that it is not possible to approve passports for men now inducted in the service under the provisions of the Selective Service Act.

"The cases of individuals who are private citizens and whose draft status is in order will be handled expeditiously when the Department is notified of the transportation arrangements for each individual."

John Rich comments that this decision is interpreted by an Official of the Department of State to mean that C.P.S. men are inducted into the service of the United States and it is not within the power of the Department of State to issue a passport which will remove them from the jurisdiction of the Government. Hence, the only possible way in which the men in Civilian Public Service can leave the country would be under the authority of the War Department. The American Friends Service Committee will explore the possibility of C.P.S. men receiving War Department permission to undertake specific services abroad. In the meantime, there is no further basis for considering using C.P.S. men as private citizens in connection with relief operations overseas.



# Undaunted By Sounds of War

## North Carolina Yearly Meeting in Session

By Alice Paige White

And behold, God, the Lord of heaven and earth passed by,

And huge, winged bombers in battle formation, like a great and strong wind, roared overhead, dropping their burdens of destruction on the darkened, terror-stricken city.

But God was not in the bombers.

After the bombers, walls of steel and brick and stone crumpled and crumbled and fell, burying men, women and children and shaking the earth with the force of their fall.

But God was not in the falling walls nor in the earthquake.

After the earthquake, fire, set on by incendiary bombs, burst through the ruins and in long, lurid flames shot upward into the skies.

But God was not in the fire.

After the fire a sound of gentle stillness.

And when the Man heard it he came forth from his underground shelter and stood in the midst of the ruins of the city.

And God said to the man, "What doest thou here?"

WITH these words by our Clerk, North Carolina Yearly Meeting opened its 245th annual session at Guilford College from August 3 to 9.

Low-flying planes frequently made it necessary to cease business for a few moments, keeping us conscious of the serious condition of the world; yet neither the voice of war nor the difficulties of travel made a perceptible decrease in attendance. Indeed, more people than for some years came and lived together within the hospitable shelter of Founders Hall.

The epistles from foreign Yearly Meetings strengthened the bond of fellowship. The fact that there were none this year from France, Germany, Switzerland, Denmark and Norway kindled our sympathy with these Friends who are now restricted in their correspondence with Friends in other countries. The epistle from China closed thus:

"We grasped firmly one idea and that was that the Friends now had an immeasurable responsibility and opportunity in

building a new community, a world community in which God alone reigns."

The American Friends Service Committee was ably represented by E. Raymond Wilson who gave two masterly addresses, besides his report of the Service Committee. One of these on "The Foundations of a Just and Durable Peace" was at "the summer commencement" of Guilford College, when ten degrees were awarded. In both addresses the speaker emphasized the responsibility of men and nations to begin to work on the problems that will have to be solved after the armistice and to train the personnel to work out the plans necessary to cope with the enormous tasks that will confront the whole world.

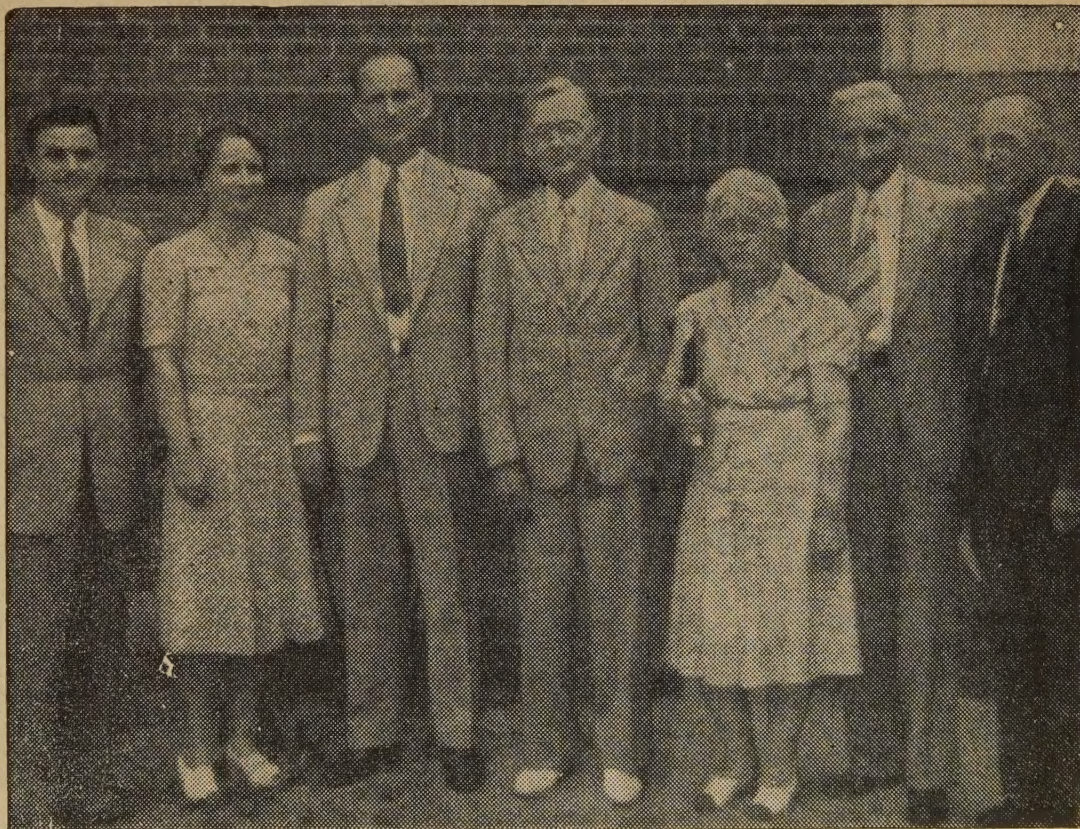
Philip Jacob, who has made a host of friends in his previous visits, was warmly welcomed as was Ray Newton, just back from Mexico.

Edwin Duccles and his wife, Jean, introduced their team of A. F. S. C. workers who have been of great practical help in many ways in the Cane Creek

community. A group of young women on a Service Committee work project at Guilford College were also present. They have been doing effective work outdoors and in, culminating with a four weeks' Vacation Bible School at New Garden. Still a third team, of three young women, was present who had been teaching and talking before groups in Deep River Quarter.

The work and significance of the Civilian Public Service camp at Buck Creek, N. C., were ably brought before us by Raymond Binford who, with his wife, Helen T. Binford, has been in charge there. Much practical help has been furnished from all over the Yearly Meeting both in cash and "kind." Friends took home hundreds of empty jars to fill for the boys at camp. An epistle from Buck Creek Camp Friends of North Carolina Yearly Meeting spoke of the part played by Friends at home in their quiet and sustained loyalty.

Raymond and Gracia Booth deeply touched our hearts by their accounts of



OFFICERS OF NORTH CAROLINA YEARLY MEETING

From left to right: Victor Murchison, new announcing clerk; Dorothy Lloyd Gilbert, associate professor of English at Guilford College, new assistant and recording clerk; Algie I. Newlin, professor of history and political science at Guilford College, new presiding clerk; Samuel L. Haworth, professor emeritus of religion at Guilford College, retiring presiding clerk; Alice Paige White, retiring recording clerk; Joseph H. Peele, retiring reading clerk; and Milo S. Hinckle, new reading clerk.



the work of the American Friends Service Committee and other agencies in the Japanese evacuation. They made it indeed vivid to us when they said that just about the same number of Japanese were obliged to move on short notice as there are Friends in this country.

Only one Friend came to us with a minute from his Yearly Meeting—James A. Coney from the Yearly Meeting of Friends for New England. His address on "Stewardship" was timely and his pictures of Jamaica tied together the spirit of brotherhood between New England, the oldest Yearly Meeting, and Jamaica, the youngest of all. James Coney was helpful in many ways throughout the week.

Missionary afternoon was signalized by a crowded session of the Women's Missionary Union and in the afternoon and evening sessions of another day the Young Friends held large and enthusiastic gatherings.

An epistle from the Junior Yearly Meeting warmed our hearts and the simplified queries they included, based on queries in the Discipline, gave promise of useful Quakers in years to come.

The Board of Religious Education has arranged to lend Friends new books by Friends about Friends. Ernest J. Arnold, Executive Secretary of the North Carolina Council of Churches, explained the importance of the "United Christian Advance."

Each year we listen with interest to the Guilford College reports. President Clyde A. Milner showed that in order to maintain its Quaker testimony the College is facing probable decrease in attendance and in revenue. However, its high standard of faculty training and devotion is maintained.

A complete turnover in the clerkship took place. After thirteen years of service, Samuel L. Haworth was succeeded by Algie I. Newlin, as presiding clerk; Alice Paige White, after ten years as assistant and recording clerk, by Dorothy L. Gilbert; Joseph H. Peele, after nineteen years as reading clerk, by Milo S. Hinckle; and as announcing clerk Victor Murchison succeeded Isaac Harris, who has moved to Indiana.

A few items culled from the statistical report give some picture of the Yearly Meeting. A net gain of 173 was reported. The deaths exceeded the births by six. However, there were 311 additions by request. The total membership is now 12,176.

A series of four devotional addresses by Elbert Russell, at the close of the morning sessions, raised the tone of our thinking. One day he said:

"Just as our mechanical advance for the past hundred years has resulted from the application of a new method

of seeking truth, the scientific method, so are there possibilities for tremendous spiritual advance ahead of us if we seek to know God at first-hand within our own hearts." In his closing talk on the text, "God is love," the speaker coordinated the book of Hosea and the First Epistle of John. The love of God for sinners is first expressed in Hosea and reaches its highest culmination in John's epistle. Love means "sharing, as if my brother's sorrow were mine own."

## SUMMER SESSION ENDS AT YEAR-ROUND WORK CAMP

The Indianapolis Work Camp, sponsored jointly by Flanner House and the American Friends Service Committee, has recently completed its eight weeks' summer session. Two of the campers are going to the University of Michigan to complete a three weeks' formal seminar program as part of the "work camp for college credit" arranged this summer in six prominent colleges and universities. A few of the campers will remain in camp to carry on the year-round work camp program. The majority of campers, however, will return to college campuses or will go back to former jobs and professions. A summary of the program in which a total of nearly forty campers have participated this summer is not an easy task, but it may be a worthwhile one in view of the work ahead.

The campers came to Indianapolis to learn something of the life and habits and hopes and disappointments of the large Negro community serviced by the Flanner House Settlement and Community Center. The camp was privileged to observe and work in this excellent social agency. Campers worked in the Day Nursery, helped in the office in filing and typing in an effort to improve the efficiency of the creditable employment service offered by Flanner House, and supplemented the summer activities wherever possible. Everyone learned something about the Negro community in which they were living; all of the group understands now more than before those problems common to all Americans and special to the largest minority of our people. The campers have now more equipment for fitting into new surroundings. They have become dedicated to the task of finding cooperative methods of social change. The main work project was the cleaning and stacking of 150,000 bricks to be used in the construction of the new Flanner House. There is still hope that these bricks will form the walls of the first unit of the new building within the year, in spite of the war restrictions on building.

Work, contemplation and community

form the keystone of the summer camp experience. During the daily period of morning meditation, campers query whether they are acquiring the correct concepts, are developing the appropriate procedures for cooperative methods of social change. The need for insight, ingenuity, cheerfulness in the face of monotonous tasks, hope and vision and faith is not only felt but is sometimes supplied, as the group seeks together for strength beyond their desires. The beloved community in which the campers lived for eight weeks will not disappear with the scattering of campers into other communities all over the United States. Like the song wafted out into the air, it will be found again and again in the heart of a friend. In the friendships and on the foundations of the work and good will shared by campers with the other members of this community will lie the possibility for finding sound cooperative methods of social change.

Mildred Young has written: "Pacifist cells must grow into 'new forms that may replenish the earth.' Such a cell must find how to make itself a working unit in some larger community which itself is organic in society at large, while remaining free enough to strive toward 'growth into new forms.'" This is both the hope and the faith of the summer work camps.

MARIAN B. SANDERS.

Indianapolis, Indiana.

## Have you ordered Friendly Sunday School materials for the children of your meeting?

Are the children under the care of your meeting growing up in a knowledge of the Christ Within and His light in their daily life, spiritual communion and worship, the Quaker testimony for peace, the hand extended to all regardless of race, color, or creed? Do the Sunday School Lessons you have been using teach these things?

Your Five Years Meeting Board on Christian Education and Publication Board recommend the following to help you pass on the Quaker heritage to your children.

### FOR AGE 2 AND 3

*For Teacher*—Nursery Textbook (\$1.50 a year) (Published by Methodists but Friendly in spirit.)  
*For Pupil*—My Book (15c a Quarter.)

### FOR AGE 4 AND 5

*For Teacher*—Child Guidance (25c a quarter) (Also published by the Methodists.)  
*For Pupil*—Beginners Lessons (12c a Quarter.)

### FOR AGE 6, 7, AND 8

*For Teacher*—PENN PRIMARY CHILDREN'S TEACHER (Written and published by the Five Years Meeting) (10c a Quarter) Bible Picture Roll (\$1.00 a Quarter.)  
*For Pupil*—The Primary Class (12c a Quarter) (Methodist.)

### FOR AGE 9, 10, AND 11

*For Teacher*—PENN JUNIOR CHILDREN'S TEACHER (Written and published by the Five Years Meeting) (10c a Quarter.)  
*For Pupil*—PENN JUNIOR QUARTERLY (6c a Quarter) (Edited by the Five Years Meeting.)



# Implementing Our Peace Testimony

By Fred F. Nora

WITH the grimness and hopelessness of the war increasing about us, we as Friends more and more are realizing the challenge to extend our testimony of good will to all men into action. Without citing further the work already being done both here and abroad, I would like to suggest a few thoughts on living some of the implications of our convictions.

Conscientious objection is not enough, for it tends to become negative, and a "vested interest" type of pacifism—sometimes bordering on "passive-ism." If we are not able to take part in civilian defense and war bond-buying activities in our communities, we must do something else that is socially constructive and which helps unite men for the common welfare. Such a positive approach, already in operation in a few Friends centers, might well have a salutary effect upon public opinion, and, coupled with other aspects of our testimony, may help to "sell" the American people a humane peace treaty and post-war program. Too much cannot be done now in an effort to forestall the unfortunate backwash of isolationism and moral license such as followed 1918, culminating in starvation, reparations and suspicion. Today, the murmurings for "revenge" are sounding louder as the fighting becomes more widespread.

We must have an active concern to offer the world a definite alternative to military defense, and not merely reply that it is impossible for a hostile force to invade continental United States. Perhaps this country can—and will be invaded. If such an unfortunate event confronted us, how would we—as Christian pacifists—defend these shores? Let us honestly put our trust in positive action and disarming good will, rather than closing our eyes to the challenge, and prepare, all of us, to "gird on the sword of the spirit." Let us implement the power of love that is within us through cooperative preparation.

Some pacifists want to go to India and help Gandhi in his campaigns of non-violent resistance to British rule. Perhaps more want to train rigorously for a program of action in this country. And still others urge us to start organizing and training a post-war reconstruction force for ministering to particular devastated areas.

Does a pacifist technique develop entirely from living a life of integrity, good will, and neighborliness? Or must an adequate plan of pacifist action depend upon catching a vision of a great purpose for our lives and for the world

—this vision giving one automatically the means of overcoming evil of all kinds with good?

These are a few of the many difficult questions that often forestall organized pacific action. Some of us would learn the procedures by which Gandhi's followers are dealing with the British government, army, and police as the one example of large scale passive resistance, while others seek as the basis a deep understanding and commitment to the philosophy of pacifism.

We must continually cultivate the spiritual and religious insights and sympathies of Christian brotherhood. But Friends should not neglect the philosophical and intellectual approaches to peace, and the political, economic, and social needs that stem from the world sickness that sows seeds of strife. The All American Friends Conference in Richmond did well in considering these aspects of international relations. We must help to make the public increasingly aware of them.

Important in our testimony has been an active concern in dealing with the chronic, mundane injustices that lead to group cleavages and the insecurities that bring war as a way out. The practice of neighborly good will will raise the morale and morals of men to the level of world brotherhood, more surely than will anticipation of some such divisive force as "class conflict." However good a peace treaty the statesmen of the world may write, it will succeed only to the extent that people insist upon the same plane of dealing between nations as exists in the relations between individuals. Good will between

persons is the necessary prelude to group and world reconciliation. If the type of nationalism that breeds high tariffs, discrimination, and intolerance is to be redirected, we as pacifists must start now to guide public opinion toward a world brotherhood frame of reference.

We might do more in training ourselves to be able to implement in actual tension and conflict situations the injunction to "overcome evil with good." Studying and practicing the techniques of non-violent resistance to injustices without a basis in deep spiritual and moral courage is not effective; but with the ideals of brotherly love in our hearts, we might then introduce Gandhi's tactics into the western world, hoping they would help us meet the current conflicts of a community, national, and international nature.

Rather than talking of going abroad at this time, pacifists would do well to try to introduce, develop and practice techniques of positive, passive resistance on the behalf of various minority and "have-not" groups in the United States. By the very nature of their insecure positions and lack of effective resources and even of adequate leadership, various sections of the population are being denied some of the democratic rights for which the nation professes to be fighting. Laborers and Negroes in our own communities, for example, might be spiritually and politically ready—taking into account the mitigating effects of the present war—to be guided in the adoption and use of non-violent direct actions when tension situations arise and conflict looms. Certainly the use of force has availed neither of these groups in their agitations for fair dealing in the past, and a new way is needed. Post war strikes and race riots in the Negro sections of some of our large cities are possibilities that must challenge the Christian pacifist.

We need "pacifist international unity," as well as the pacifist national unity necessary at present for initiating any long-range program of Christian repentance and social advance. But this is harder to achieve than is national unity for the war effort, since there are so many individual brands and types of pacifism. All of them must be awake to the need of presenting a "common front" if pacifists are to overcome evil with good. Let us as Friends go beyond conscientious objection and abstinence to unite in a program of preparation and action with others of similar conviction in our own communities.

Fresno, Ohio.

## GENERAL CONFERENCES HELD BY F. O. R.

In place of holding one national conference this year, the Fellowship of Reconciliation will meet in four regional or general conferences over the country.

The Eastern Conference meets September 11-13 at the Presbyterian Labor Temple, 242 E. 14th Street, New York City. The Mid-Western Conference meets September 18-20 at First Church of the Brethren, 3435 W. Van Buren Street, Chicago. The Southern Conference gathers from September 25-27 at Montgomery-Bell Park, Tennessee, near Nashville. And the Far-Western Conference will be held from October 9-11 at Berkeley, California.

Further information may be had by addressing F. O. R. headquarters at 2929 Broadway, New York City.





## BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana



### CHRISTIAN EUROPE TODAY

BY ADOLPH KELLER

Harpers, 1942, \$3.00, 350 pp.

Even to a more politically-minded person than the writer, few books could give clearer evidence of the entire difference between this war and World War I. Someone has called this a world civil war—it is, in fact, a world revolution. What can we expect in these days from the ecumenical movement, the effort to build the lofty cathedral of *una sancta ecclesia*, while the preliminary structure threatens to fall apart?

Adolph Keller has a sober, balanced faith. The more he accumulates contradicting experiences, terrible facts of fighting and falling churches, hidden activities, or, even as in Spain, one church oppressing another, it all seems like a vision of transition. Tomorrow we may build again, from where we left off a few years ago; and considering Christian faith, years do not count so much in view of eternity.

So, basically, Adolph Keller is right, but the ecumenical movement is only one activity out of many. The author quotes St. Francis of Assisi's aims, "to replace hate by love, offense by forgiveness, discord by unity, error by truth, doubt by faith, despair by hope, obscurity by light, affliction by joy." From here the unity movement is put into its proper place. It is a somewhat outward—but by no means superficial—task of organization, but Adolph Keller, the man who is playing a leading part in its activities, has the qualities of a true Christian; he might lack to a certain extent the vision of a mystic, although he understands the mystic way.

The information we get from Adolph Keller about the Christian situation in Europe is excellent and seems to be exhaustive. During peace and during war we follow him from Switzerland, Germany, France, Italy, England and Spain, back to Scandinavia, Eastern Europe and Russia. We hear him discuss problems with bishops and archbishops, as well as with high ranking politicians, unknown citizens and refugees. Without bias or hate he tries to find out the basic causes of this unprecedented upheaval.

Out of many problems and from even more views of personalities whom the author had the opportunity to meet, I should like to quote his last meeting with Albert Schweitzer, the exponent of another movement entirely inward-

bound: "Three years ago, before he went back to Central Africa, we met again in Geneva with friends whom I had invited to see him. He went back to the primeval forest, but not to rest there in a quiet corner of the world. I asked him once what was his deepest motive of his farewell to Europe. 'Il faut que je fasse quelque chose pour Lui,' I must do something for Christ—was the answer."

Three church groups remain powerful spiritual forces in fighting Europe—the Catholic, the British Episcopal (of Dr. Temple's Malvern Conference) and Karl Barth's Protestant theological revival, leading the Confessional Church with Luther's, "Here I stand, I can do no other."

### CARRYING ON IN THESE TIMES

BY JOHN HAYNES HOLMES

War Resisters League, New York City

There is no question but that the war is causing an increasing number of mental breakdowns. These are only the dramatic symbol of the strain under which all of us find our minds laboring. In a most practical and understandable way John Haynes Holmes suggests a "state of mind" and a "code of conduct" which will make any who read this short sermon, face this hour with greater mental stability. Although this special edition of "The Community Pulpit" is issued by the War Resisters League, this is sound advice for non-pacifist as well as pacifist. It is not secular psychiatry, but is sound pastoral counseling.

JAMES BRISTAH.

C.P.S. Camp, Fresno, Ohio.

### PEACEMAKERS' DILEMMA

BY BERTRAM PICKARD

Pendle Hill Pamphlet No. 16

To pacifists who repudiate the use of force as a means of maintaining world peace there comes the problem of determining how far, if at all, they can cooperate with other peace workers who advocate international organization as a preventative of war. Shall they, in spite of this repudiation, back political plans for peace even though the plans are based on the use of coercion? Bertram Pickard, himself an "integral" pacifist, discusses this question and provides a good outline for rethinking one's opinions on pacifist action.

LELAND BULLEN.

C.P.S. Camp, Fresno, Ohio.

### PACIFISM AND INVASION

BY JESSIE WALLACE HUGHAN, Ph.D.

War Resisters League, New York City

This booklet has been written as an answer to those souls who persistently inquire of the pacifist, "What would you do if we were invaded?" The difficulty which the author faces is that such a question can be answered only hypothetically, which she does. The treatment of this hypothesis is very frank and complete. While admitting that before an entire nation could assume the position of non-violent resistance, foreign and internal policies would be altered considerably so as to make invasion hardly possible, the author uses such a premise and shows in detail how a nation would fare better by non-resistance than by war. She bases her assumptions on a comprehensive knowledge of modern warfare and human psychology. I believe that most citizens would admit the soundness of her reasoning, but in the meantime the pacifist must continue his testimony in slow-moving and inconspicuous ways. Dr. Hughan's booklet gives to us the ideal to attain . . . rather than a plan for present action.

RUSSELL JOHNSON.

C.P.S. Camp, Fresno, Ohio.

### SOURCES OF THE QUAKER PEACE TESTIMONY

BY HOWARD H. BRINTON

Pendle Hill Historical Studies

All pacifists must in these days search deeply into the basis of their faith. This book by Howard Brinton is such a searching. Quaker pacifism is shown to depend not so much upon the New Testament, or upon rational or humanitarian arguments, but upon the illumination of the individual conscience by the Light Within. This dependence makes the Quakers "part of a stream of mystical, internal religion which had been flowing through the Christian Church since the beginning." The rich documentation leaves one with the strong impression that conscientious concern regarding military service was something that emerged rather spontaneously and independently in the thinking of many men, as a result of their willingness to follow the inner revelation.

HOWARD ALEXANDER.

C.P.S. Camp, Fresno, Ohio.

Be ye then as reservoirs rather than canals; for a canal gives of its water as soon as it receives it, but a reservoir waits until it is filled before overflowing and thus, without loss to itself, gives to the world of its own super-abundance. —ST. BERNARD of Clairvaux to his fellow Cistercians.



## CONSCRIPTION FOR WOMEN NOW IMMINENT

As all America goes deeper into total, all-out war, we are made increasingly aware of its extent. The registration of all women for the war effort is proposed. This registration implies the assignment to war work of women thus registered. There are conscientious objectors among our women as well as our men. At what point will they take their stand and make their testimony?

Early in 1939, Germany conscripted its women only for war industry. Within the past year, England has become the first civilized nation to conscript its women for the armed forces. According to the German ordinance, which affects both married and unmarried women, conscription applies to those parts of Germany's economic life connected with meeting the needs of the community or with defense. Under the British regulations, women can be conscripted anywhere in the services that their work seems practicable. What will America do?

One of our meetings has taken commendable action in voicing its convictions. Such direct utterances as come from Chicago Quarterly Meeting may do much in crystallizing public opinion on the question of conscription of women.

At a recent session, this Quarterly Meeting addressed the following letter to Paul Comly French, Executive Secretary of the National Service Board for Religious Objectors, in Washington. (This Board has played an all-important liaison role during the past two years between Selective Service and the conscientious objectors of all denominations.)

"Chicago Quarterly Meeting of Friends, assembled at 110th Street and Longwood Drive on Eighth Month 1st, 1942, directed that your office be informed of our concern regarding the proposed registration of women for the war effort, and the assignment to war work of women thus registered.

"We believe that the conscientious objection of women to assisting with the war should be recognized fully wherever it exists, and provision be made in any enabling act which implements any form of conscription of women to excuse those who are conscientious objectors from war service.

"But we believe also that the conscription of women in certain large professions, as well as mothers of small children, will be highly detrimental to the welfare of our national life, and we wish to record our conviction that these should not only be excused from war service, but urged to remain in their professions. Among these are teachers, nurses, doctors, and the many varieties of social service workers."

"We write to you in the hope that your office, which has had valuable experience in clarifying the issues regarding men who are conscientious objectors, and in weighing the values involved here in the relation of the State and religion, will be looking ahead to this further problem, which appears to be approaching, so that we may meet it with your assistance."

Signed,

CHESTER MORGAN.

MARJORIE HILL ALLEE.

## SOME LESSONS FROM THE LIFE OF CHRIST

BY SAMUEL R. PERRY

Jesus was a profound and creative thinker. The quality of his mind was made evident when he was only twelve years of age, at which time he conversed with the doctors in the Temple, "both hearing them and asking them questions." Even at this youthful age he astounded the learned doctors, and as the years passed he continued to advance in wisdom, as in all other respects. He did not accept statements just because others said so. He must needs examine and prove all things, holding fast only that which is true. Between a person of such genuineness and persons with whom truth is not the first consideration, or who take their ideas at second hand because of somebody's say-so, there is likely to be decided tension. And so it proved as between the leaders and rulers of the Jews and the fearless, clear-minded, young prophet from Galilee.

Occasionally some prominent leader undertook a mental tilt with the Master, apparently hoping to increase his reputation at the expense of the youthful prophet from despised Nazareth. Thus we read that a certain lawyer stood up and tempted him, saying, "Master, what shall I do to inherit eternal life?" Swiftly finding himself at a loss in the interchange of words, he sought "to justify himself," perhaps to cover his humiliation, by asking another question: "Who is my neighbor?" If ever a man received a soul-searching reply this pompous lawyer did in the form of the parable of the Samaritan (of all persons!) who came to the aid of a perishing traveller that a priest and a Levite passed by with cold and hard neglect. That lawyer would think twice before again attempting to humiliate the Master.

But the discomfiture of this lawyer did not prevent others from resisting the generous and holy Saviour of mankind. He was even charged with casting out devils by connivance with "Beelzebub, the chief of the devils." Vilification could not go farther. There was murder in their hearts. But, until their time should come, they covered

their hostility with a show of politeness and feigned courtesy. One Pharisee went so far as to invite Jesus to dine with him. Although aware of the character of his host, Jesus accepted the invitation while omitting the customary washing before dinner. The Pharisee was duly shocked. But he was soon to learn that his guest discerned his inmost thoughts, which were far from being to his credit. Being in no mood to mince words, Jesus told him of the utter folly of concentrating on little rules for making clean the outside while inwardly tolerating and even cultivating evil. The hypocrisy of these supposedly religious leaders revolted the pure soul of the Saviour, and he proceeded to acquaint them with themselves. This created a pause, no doubt, but soon a lawyer spoke: "Master, thus saying thou reproachest us also." This lawyer "asked for it," and certainly got all he asked for and more.

A more scathing indictment of polished reprobates is not to be found than that which is given to us, by both Luke and Matthew, of these false leaders. In Luke this accusation is brought against the lawyers: "Ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." In Matthew it is the "scribes and Pharisees" of whom Jesus said: "Ye shut the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." The very men who, by their vocations in life, might be supposed to be devoted to the highest good of mankind—to law, and order, and even to religion—to be custodians of "the key of knowledge," opening to all seekers the Kingdom of Heaven—these were the very men who did the very opposite: "Ye shut the Kingdom of Heaven against men." What a terrible accusation!

Now what is the truth to be gained from contemplating this growing storm of opposition which Jesus encountered? Does any such tension exist today? Do all human institutions tend to incorporate in themselves evil as well as good? As was the case with the Pharisees and lawyers of old, are there modern leaders whose wisdom is the wisdom of this world, but who seek to have the appearance of religion thrown over all? In short, is Christianity today in peril?

It is with amazement that honest men in humble walks of life come to realize the immense part that deception has played in the history of the world. Any man who plays fast and loose with truth is liable to self-deception. Such a man was Pilate who asked: "What is truth?" And many another, even in high station, such as the high-priest, Caiaphas, has succeeded in blinding himself; from whence it is but a step to deceiving the



people. Such temptations are especially strong for men in political and religious spheres of activity. It is given to man to determine his deeds. But for good or ill, his deeds determine the man. History and life abound with those who have trifled with truth—and been recompensed with delusions. Let us take this seriously, for everyone is sure to be confronted with such tests; and

"Who shall give thee right to choose,  
If the love of light thou lose?"

From this failure of individual men and women to be true, as Christ was true, grows the network of falsity and deception that eventually envelopes the world, and makes it particularly difficult for public men to be thoroughly honest and upright. Moreover, previous generations and their leaders have often lain a foundation not to be builded upon without sharing in the guilt of former wrongs. What country can bear investigation as to the right to its present possessions of the earth? Are governments swayed by considerations of absolute justice and fairness in the matter of trade? What nation is without sin in the struggle for the world's resources? And is not this, with pride, and envy, the main cause for wars, though all is covered with the cloak of high-sounding names, and even with the appearance of religion? Is it only of ancient nations that God can say: "This people draw nigh unto me, and with their mouth and with their lips do honor me, but have removed their heart far from me, and their fear of me is a commandment of men which hath been taught them; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; and the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid"?

If a small fraction of the energy and wealth now devoted by nations to carrying on world wars had been given to causes of goodwill between all nations, while injustice and all unfairness was frowned upon, what a happier world this would have been! The greatest need of this world is for men and women and children who individually live for "the Kingdom of God," even as Christ has set us "an example that we should follow in his steps." The matter with the world is that in various forms and in varying degrees it is suffering from a revolt against "the Kingdom of God." And there can be no way of recovery save in returning and whole-heartedly seeking that Kingdom which is above all. Have the nations of the world sinned away their day of grace?

"God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations."

## OUR FRIENDLY FORUM

What readers are thinking  
on topics of timely interest

### IN TRIBUTE TO THE COURAGE OF THE CONSCIENTIOUS OBJECTOR

Editor, THE AMERICAN FRIEND:

First let me state that I have the most profound respect for and admiration of the courage of the young men and the older ones, who are going forth as soldiers in this war. It generally represents great personal sacrifice and courage for them to so risk their lives.

However, I would also call your attention to another type of young men—and older ones—those who classify themselves as conscientious objectors to war. As a rule these men have individually studied history most carefully, particularly as to past wars, what they accomplished and also the havoc they wrought. And more carefully have they studied and envisioned what modern warfare of today means in its entirety; the enormous costs for salaries, compensations, and equipment, both at present and throughout the future, and the great loss of human safety, comforts, habitations, and irreplaceable lives the world over. They also have considered Christ's teaching of peace on earth—good will toward men. They believe this teaching is a workable doctrine and far, far more practical as a way of life here than is the resort to the military method of settling problems between peoples and between nations.

I would also state my belief that the great majority of human beings have the innate desire to see right, do right, be right, and to have right done by others and to others as well as to themselves. It has been repeatedly proved that no great military armies can be raised and maintained voluntarily. They must be raised by conscription, by threats, by propaganda, by false promises and false premises, by subsidies, and by emotional appeals. I doubt if an intellectual appeal could be made, based on facts in their entirety and based on sound correlation with the past, the present, and the future, which would arouse peoples to their fighting pitch. No. In their calmer moments the people realize instinctively that the conference table—not the battle field—is the place to make adjustments, to settle their differences; that compromise and some mutual sacrifices are far better methods than the resort to force.

I wonder how lasting world wide peace can be brought into existence? Several methods have been tried and found wanting. The last great World War was fought as a war to end war.

How we have let down those soldiers who fought and gave their lives convinced that in doing so they were making the world safe from the scourge of warfare! Evidently that war but laid the foundation and bred the ill-will that started this present and far greater war. Some conferences have been held, but a group here or there with too selfish, greedy, or power-seeking ambitions, carried too much weight—or would not come halfway in considering what would be to the best interests of *all* concerned (including themselves) over a period of time. I think perhaps a sincere group here and there the world over who will not fight may be the solution. You say this is an untenable position? Well, so it looked to some when a group of Quakers in "Penn's Woods" decided to treat the savage Indians fairly and to trust their own safety (and their families) to whatever goodwill they could generate by treating these terrible Indians in a just and humane manner. They were friendly to them instead of cheating them, then depending on their guns for safety. And it worked!—in spite of the Indians' natural distrust of white people by that time.

I pay tribute to the courage of those today who have the stamina to stand by their convictions that war is wrong, despite newspaper and radio propaganda, and the more poignant criticism of neighbors and erstwhile friends who don't understand, who distrust, who condemn, who shun their former comrades. It is a lonely position and not a popular one to take today. But I pray the time may hasten when it will become the strongest and most popular position the world over. What a great day that will be with its absolute security for the future!

HENRY T. OSBORNE

North Weare, New Hampshire.

### OUR NEED IS NOT MET BY THE ABOLITION OF MEMBERSHIP

Editor, THE AMERICAN FRIEND:

I have read the article by Kenneth Boulding, "The Abolition of Membership," and am moved to write a few thoughts about it in friendly discussion.

I have always thought of membership in any organization as the cement that held it together. I'm for abolishing everything that hinders progress and human welfare: ignorance, intolerance, indifference, poverty and war, and for law-abiding men and women, *all discipline*, except self-discipline.

However, I wish to propose another



goal which may be about as difficult to achieve as abolition of membership, but which should make for unity instead of division—i.e. an honest, earnest and enthusiastic attempt on the part of the members of our Society to live up to our name—friends. If we were all of us friends all of the time, I think we would be making a contribution to religious practice and spiritual welfare that the world greatly needs. That's the kind of torch that I would like to help carry.

JOHN Q. REYNOLDS.

Glens Falls, New York.

### A VISIT FROM G. RAYMOND AND GRACIA BOOTH

Coming straight from their work with the Japanese on the West Coast—in government quarters as well as in assembly and relocation centers—G. Raymond and Gracia Booth have been meeting with many Friends and non-Friends groups in the Mid-West during recent weeks. Raymond Booth is head of the Pacific Coast Branch of the American Friends Service Committee and as such is deeply involved in finding solutions to the gigantic problems created by the mass evacuation from proscribed areas of "all persons of Japanese ancestry."

The Booths met with two groups in Richmond, Indiana, on the afternoon and evening of August 19 at Quaker Hill. Raymond Booth gave an accurate picture of the situation leading up to the evacuation, placing the burden of the evacuation demands upon certain pressure groups, mostly within the State of California, rather than on any mass hysteria on the part of the people.

Keeping listeners constantly aware of the basic question of human liberties and democratic rights, he outlined the four possible ways of handling the Japanese in these camps now that the evacuation has already taken place.

The first possibility is the passing of some law such as was proposed in the Stewart Bill some time ago, which calls for the disfranchisement and deportation of all persons deemed incapable of citizenship. The second is to maintain them in rural "little Tokyos" as wards of the government under a governmental bureaucracy. The third proposal is to re-introduce, en masse, these 120,000 persons into civilian life. The fourth is for the government to allow the Christian conscience to implement itself into action. This would mean an awakening of American people to the problems involved and would make possible the resettlement of families and persons on the basis of individual adaptability.

Seventy-one per cent of these Japanese are citizens, American-born. Their specific talents and abilities, particularly in areas of business where their trades do not conflict with the trades of Caucasians, were named by Raymond

Booth. He told of their aptitude as farmers, of their skill as horticulturists and as artisans with cloth work. They are keen as merchandisers—particularly in vegetable marketing—and as manufacturing opticians, manufacturing dentists, etc. As farmers they are irreplaceable.

At the afternoon tea at Quaker Hill, Gracia Booth spoke of particular needs within these centers. These Japanese Americans prize their contacts with Caucasians especially and nothing is more important than maintaining these. We are encouraged to establish such contacts by corresponding with persons inside these camps. Names may be obtained by writing Gracia D. Booth, % American Friends Service Committee, 545 E. Orange Grove Avenue, Pasadena, California. This is of great importance to adults and children as well, so persons of all ages should realize that their active interest is needed.

Good books, games, toys, kindergarten supplies such as crayons, construction paper and paste, are much in demand. For the young and older people especially, craft and art materials are needed, as well as recreational equipment such as footballs, and basketballs.

One of the greatest need is for soap. Under army regulations, each person in the camp receives one small cake of soap each two weeks. This is usually gone before several days have passed.

Knitted garments are desired, such as gloves, mits, sock and sweaters. In some of the camps, the women are not allowed to use knitting needles. Layettes are always needed. They may be made, or cut out and sent, along with needles, thread and lace so that the women may sew them. Many of them are without sufficient work to keep them busy much of the time.

Friends were constantly reminded of the courage, graciousness and fortitude displayed by these people at a time when only bitterness and hate might naturally result. To many, this suffering brings a new and deepened sense of values and of the worth of human personalities.

### HERE'S A PLACE WHERE WE CAN HELP

The following note comes from the Clothing Committee of the A. F. S. C. in Philadelphia:

"The English Friends write most appreciatively of the clothing and bedding we are sending them for the people in their hostels and at Bedford Center (London). They make one request we are finding difficult to fill. They have many women coming to them for clothing in sizes 50, 52, and 54. They could also use sizes in the 40s. They desperately need underwear, corsets, and dresses for these women. Do you know anyone who can help?"

### ROOSEVELT PRIZE AWARDED TO RUFUS M. JONES

The Theodore Roosevelt Distinguished Service Medals will be awarded this year to Rufus M. Jones, Henry L. Stimson, and Booth Tarkington, according to a recent notice in the *New York Times*. These awards are made for public services in certain fields associated with the career of "T. R." The 1942 medals will be presented on October 27, Theodore Roosevelt's birthday, at the Theodore Roosevelt House on East Twentieth Street in New York City.

Rufus M. Jones, honored for distinguished service in the field of international affairs, received this citation:

"Under his direction the work of the American Friends Service Committee has been characterized by a practical humanitarianism, bright in faith, warm with caring and completely free of proselyting propaganda and every other aspect of sectarian or national self-interest. Its representatives make no political, national, racial or religious distinctions. . . Dr. Jones is a distinguished scholar in the field of mysticism and the history of Quakerism, . . . is regarded as the leading spokesman for the Quaker way of life throughout the world and has been the decisive influence in making a sect of only 120,000 members a powerful social and religious instrument. At seventy-nine, he is leading the American Friends Service Committee on new ventures in practical altruism on a world scale."

Henry L. Stimson, formerly Secretary of State and now Secretary of War, is being honored for distinguished service in the administration of public office. Booth Tarkington's recognition is being made for distinguished service in the field of American literature.

### THE LIQUOR TRAFFIC

(Continued from page 366)

fore the onrush of savagery and battle. One can never make a haven of security for himself by simply closing his eyes and refusing to recognize the terrible conditions about him. The dancers and drinkers in the Manila Hotel continued their dancing and drinking but did not escape the fate of their city last December.

One has neither to go back to Samaria or to the now fallen Manila to find those who, ostrich-like, refuse to recognize the consequences of their own evil conduct. In our own country, drinking and drunkenness and sinful pleasure are too often uppermost in people's thinking. America will never drink itself to a successful peace, as it has never drunk itself into prosperity. We must awaken to this old enemy that is within our gates — the sale of intoxicating drinks — we must arouse ourselves to our peril!



## TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

### WHY WORK?

*Wealth gotten by vanity shall be diminished; but he that gathereth by labor shall increase.*

PROVERBS 13:11

\* \* \* \*

I am convinced that one can really never sense the reality and nature of the life forces of the universe until he works with them, season after season in the productive process. One is rewarded by his own quickened powers which result in an ever growing understanding and an interest which robs routine of its terrors and makes hard work a joy.

MILDRED JENSEN LOOMIS.

\* \* \* \*

For when we take the places in which we dwell away from the country, deprive our homes of the intimate contact with the growth of the soil, . . . we do not merely deprive ourselves of fresh air and sunlight, green grass and majestic trees—we deprive ourselves of what is an eternal need of mankind—the inner discipline which comes from communion with the land.

RALPH BORSODI.

\* \* \* \*

The true meaning of home and family comes to the fore (when) we co-operate in developing and securing our basic needs. We now know that producing is enjoyable and far more dignified than forever getting pleasure merely from consuming.

MILDRED JENSEN LOOMIS.

\* \* \* \*

That mankind's comfort is dependent upon an unending increase in production is a fallacy. . . Comfort and understanding are dependent upon producing only as much as is compatible with the enjoyment of the superior life.

RALPH BORSODI.

\* \* \* \*

It is the factory, and not the machine which has transformed man from a self-help into a self-helpless individual and which has changed mankind from a race of participators in life to a race of spectators.

RALPH BORSODI.

\* \* \* \*

O God of toil, who callest us to labor

Within the common life of mills and marts,  
Help us to see each human soul as neighbor;

Grant us the gift of understanding hearts.

GEORGIA HARKNESS.

I have long felt that we will only dispense with wars when every healthy normal person has something so interesting to do that he simply cannot be interrupted to fight with other people.

BENNET F. SCHAUFLEER.

\* \* \* \*

One of the first conditions of happiness is the life in which the link between man and nature shall not be severed, that is, a life under the open sky, in the sunshine, the pure air, communion with the earth, animals, plants. . . . Another inevitable condition of happiness is work.

LYOF N. TOLSTOI.

\* \* \* \*

It is good to get away sometimes from the atmosphere of the workshop or the laboratory, and try consciously and deliberately to dwell for a time in the spiritual atmosphere, a sojourn which may send us back to the levels of life's routine with a new vision and a sense of far horizons. Men have made this voyage again and again, seldom or never returning unblest or uninvigorated.

GERALD K. HIBBERT.

\* \* \* \*

*O God, may Christ's spirit of duty and service ennoble all we do. Uphold us by the consciousness that our work is useful work and a blessing to all. If there has been anything in our work harmful to others and dishonorable to ourselves, reveal it to our inner eye with such clearness that we shall hate it and put it away, though it be at a loss to ourselves. When we work with others, help us to regard them, not as servants to our will, but as brothers equal to us in human dignity, and equally worthy of their full reward. . . .*

WALTER RAUSCHENBACH.

### CAMP NEE-KAU-NIS, 1942, HELD IN ONTARIO

Nee-Kau-Nis is the Indian name given to the Friends' Camp on the shores of Georgian Bay, near Waubesa, Ontario. This name is very suitable, because according to Indian legend, it means "a meeting place of friends." The camp is composed of one lodge and four large cabins, with total accommodations for about forty people. There are thirty acres of heavily wooded land surrounding the camp buildings.

For almost ten years, Friends young and old, have gathered every summer for periods of study and worship, in a setting of singing birds, swaying trees, and a climate of many pleasing moods. Every day, devotional and discussion periods are held in this beautiful wonderland of nature. Often in the evening, we hike to Sunset Hill, a favorite spot where we gather for Vesper Serv-

### WORTHY APPEAL MADE BY FRIENDSVILLE ACADEMY

Friendsville Academy has just completed a new building containing gymnasium, classrooms, library and offices. The building was made possible by a bequest of Albert and Mary Thatcher of Swarthmore, Pennsylvania, and was believed to be ample to cover the cost when it was begun. However, the estate did not yield as much as was expected and the Academy needs about \$3000.00 for a heating plant and other equipment before it is ready for use.

I feel sure Friends will be willing to supply this amount before school opens in September in order to make the entire investment in the building available before winter and to increase the effectiveness of the Academy, which has already made such a notable contribution to Southern Quakerism.

Scholarships are also needed so that more boys and girls may be brought out into the Christian Educational environment which the Academy affords.

Pledges or contributions should be sent to Lillian E. Hayes, Field Secretary of the Academy, Friendsville, Tennessee.

ELBERT RUSSELL.

Duke University, North Carolina.

ice. Here we sit in silence, and absorb the beauty all about us.

Each summer Canadian Young Friends hold their Yearly Meeting at Nee-Kau-Nis. This summer, twenty-one Young Friends arrived at Camp to join in study, fellowship and worship. We were very fortunate in having James R. Furbay of Marion, Indiana, as our leader, this year. He conducted the discussion groups in a striking and stimulating manner. His sincere concern for Young Friends the world over was felt deeply by all present.

Many fine ideas evolved from his talks which made up the main part of these meetings. In our first session, James Furbay challenged us to start building a life dedicated to good. He inspired us to choose our goal, and to start the long road to it. The long way may be the hardest but it will be the most lasting. With many practical examples, he showed us that we must learn to see the good in all men. He taught us that each person is possessed of an "inner light."

At our final meeting the hope was brought forth that in the future, Young Friends, regardless of race or color may meet in worship and fellowship. In this way young people would soon learn that they as nations could live in true and lasting peace. The hope was also expressed that next year Camp Nee-Kau-Nis might have many American Young Friends present at our Yearly Meeting.



# QUAKERDOM AT LARGE

Dr. Lawrence M. Knox, Roentgenologist and Chief of Staff of the Berkeley Hospital, has recently accepted a similar position with the Evangelical Deaconess Hospital in Milwaukee, Wisconsin. Dr. Knox and his wife are members of the Friends Memorial Church in Berkeley and are retaining their membership there for the present. With his daughter as accompanist, Dr. Knox's rich baritone voice has frequently been heard in the services of the Berkeley church.

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To O. Herschel Folger, formerly pastor of First Friends at Indianapolis and now pastor of the Whittier, California, Meeting, went the honorary degree of Doctor of Divinity at Whittier's Commencement exercises last June. In introducing Herschel Folger as candidate for the degree, Dr. David E. Henley spoke of him as a "constructive, liberal, forward-looking Christian leader," and gave recognition to his "achievement in the field of education and the Christian ministry."

\* \* \* \*

When Helen Keller visited recently at West Grove, Pennsylvania, she said, "This war makes me feel more deaf and blind than physical darkness ever caused me to feel." "But my faith," she added, "has never faltered that out of this selfish world of limited plans, God will help us to create a world of brotherhood and neighborly cooperation." Visiting a Quaker home she was told of the silent grace of the Friends. "I like the silent grace," she remarked, "and pray that from God's abundance there may be found more for those who have none."

—THE PROTESTANT VOICE.

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The Autumn Institute for Meeting Workers and Interested Friends will be held at Pendle Hill, September 22-28. Howard Brinton will lead a class on Quakerism and Dora Willson will lead one on "The Sermon on the Mount." Conferences will be led by Robert C. English and other young Friends; Kenneth Boulding will lead in a consideration of the nurture of personal religion on one evening. Public lectures will be given by Shelby Rooks of Lincoln University on "The Issue of Race in American Life Today" and by Paul J. Braisted of the Hazen Foundation on "Religion in American Life Today."

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Upon presenting to Harold H. Bredlow, Executive Secretary of the War Savings Staff of Ohio, letters written by administrators of War Savings Staffs in several eastern States, and after sym-

pathetic discussion of the convictions of Friends regarding participation in war and our concern to give positive expression in constructive good will, the willingness of Ohio officials to accept contributions to Civilian Public Service in lieu of war bonds was granted. This means, so far as we are informed, that Indiana and Ohio are the two mid-western States receiving this consideration, while in the east the States of Pennsylvania, New York, New Jersey and Maryland all are working under a similar agreement.

\* \* \* \*

The program of the 1942 Palestine Children's Music Festival, held in early May, has reached our Mission Board offices. The conductor of this ambitious and most commendable undertaking is Rolla Foley, a Friend of Chrisman, Illinois, who has just completed his third year as head of the Music Department of our Friends School at Ram Allah, Palestine. The festival was held in Jerusalem, this being the second year of the event. The program offered seems as varied as were the nationalities and religions of the children taking part. We find Bach, Beethoven, Handel, American Negro spirituals, European folk songs, Rubenstein and Rimsky-Korsakov all on the program, as well as two groups of Arabic folk songs. Seven different Christian religions were represented, besides sizeable groups of Hebrew and Moslem children. Fifteen different nationalities took part, the greatest majority being Arab, with Jewish and Armenian children ranking next.

## AMONG OUR CONTRIBUTORS

MURRAY C. JOHNSON—Pastor, Union Street Meeting, Kokomo, Indiana.

WILLIAM E. BERRY—Professor, Greek and Religion, Earlham College.

R. FURNAS TRUEBLOOD—Pastor, West Richmond Meeting, Richmond, Indiana; Vice-Chairman, Board on Christian Education of the Five Years Meeting.

ALICE PAIGE WHITE—Librarian, High Point College (N. C.); retiring Recording Clerk of North Carolina Yearly Meeting.

FRED F. NORA—Member of Minneapolis Meeting and of 1941 Chicago Work Camp, now at Coshocton C. P. S. Camp, Fresno, Ohio.

SAMUEL R. PERRY—A herdsman and grower of oranges, of Redlands, California.

MARIAN B. SANDERS—Co-director with her husband, Edwin Sanders, of the A.F.S.C. Flanner House project in Indianapolis.

## NEWS OF OUR MEETINGS

Zimri and Rosetta Stephens Stubbs celebrated their golden wedding, July 12, 1942, at their home in Turlock, California. Their three daughters, Ethel Moon, Elsie Bennett, and Frieda Bernard, several grandchildren and other relatives and many friends met on this occasion. They were married at America, Kansas, in 1892. Zimri Stubbs preached in Kansas, was pastor of the Friends church at Denair, California, for three years, and is now engaged in holding meetings in various country communities near his home.

\* \* \* \*

The Peace and Service Committee of Wilmington Meeting has arranged for eleven study groups throughout the year. In seven of these groups the "Peace Study Outline" prepared by the Peace Commission of the Friends World Committee for Consultation is being used.

\* \* \* \*

Robert C. Jones has been appointed as assistant in the Division of Labor and Social Information of the Pan American Union, Washington, D. C. His special interest will be social security and social welfare activities in Latin America.

\* \* \* \*

At the Monthly Meeting of First Friends in Indianapolis, Indiana, on August 16, 1942, it was announced by the Clerk of the meeting that Herbert Huffman, Jr., has consented to serve as pastor—succeeding Errol T. Elliott, who left in June to become President of William Penn College in Oskaloosa, Iowa. Herbert Huffman returns to his native State following a pastorate at the Friends meeting in Clintondale, New York, a suburb of New York City. He was reared at Plainfield, the son of Herbert Huffman, for many years pastor of the Friends meeting there. He received his A.B. degree from Kansas University and his Master's degree from Colgate Seminary. For several years Herbert Huffman taught at Penn College and was pastor of the Friends meeting in Oskaloosa before going to Clintondale. His wife and their one child will accompany him when he takes up his work on October 1.

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The Ackworth Quarterly Meeting met on August 15-16 at Ackworth, Iowa. Minnie Zelliott of Des Moines brought gleanings from the All-Friends Conference which was held in Richmond last April. Charles Thomas, who is now in the field under the Youth Department of the Board on Christian Education of the Five Years Meeting, brought inspir-



ational messages on Sunday morning and afternoon. The afternoon message, especially, brought the direct challenge to the young people of their mission in this troubled world. The intermediate and junior groups, meeting at the time of the business sessions, had a very good attendance also.

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On July 19, 1942, at Indianapolis, Indiana, the Second Friends Church dedicated its new pulpit furniture and burned the mortgage on the church. . . . The services of L. O. Brown will be concluded the last of August after serving Second Friends for six years. He is available for pastoral work. Anyone wishing information may address him at 44 S. Butler, Indianapolis.

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Winneshiek Quarterly Meeting was held at Hesper, Iowa, July 24-26. Though the attendance was not large, a fine spirit of worship prevailed throughout the sessions of the Quarterly Meeting. Richard R. Newby and Errol T. Elliott were present with helpful messages. On Sunday afternoon, Errol Elliott spoke to young people about "their purpose in life." Sylvia Pipkin, pastor of the Valton, Wisconsin, Meeting came bringing other Friends, as did Mrs. Morris Moon also. Edna Hutchins, who has been pastor at Smyrna Meeting for the past several years, but is moving to Stuart, Iowa, as pastor for this year, was acceptably present. A splendid spirit was evident throughout all the meetings and much help was received. . . . Alvin Hoskin and his wife, Maggie Hoskin, are remaining at Hesper as pastors for the coming year.

### YOUNG FRIENDS CONFER AT OSKALOOSA

Young Friends of Iowa Yearly Meeting met July 27-30, on the campus of William Penn College, Oskaloosa, for an unusually inspirational conference.

The general theme, "The Purpose of Christian Living," was the keynote of the message brought Monday evening by Errol T. Elliott, President of the College. He used as his text, "For He hath anointed me to preach the gospel to the poor . . . to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised." His concluding thought was that this life purpose of Jesus should be our purpose.

Throughout the sessions, especially in the devotional hours with Canby Jones and Charles Thomas, and in the evening message of Orval H. Cox, we were increasingly conscious of the challenges of a distraught world and of our personal need of a closer walk with God.

We were very glad to have Ermin Perisho of Wyandotte, Oklahoma, with us again, and we heartily welcomed

Canby Jones of Media, Pennsylvania. Both of these friends had clear-cut decisive messages and we were grateful for their presence.

Able leaders of classes and forums were: Clinton Nellis, Salem; Bessie Franc Brown, Harlan; Wendell Hansen, Minneapolis; Charles F. Thomas, Des Moines; May Alice Smith, Indianola; Marion T. Nagler, Oskaloosa; Guy Hunting, Richland; Richard R. Newby, Des Moines; Leonard Wines, New Providence; and Walter H. Wilson, Earlham.

Music for all meetings was under the capable leadership of Edith Wines of New Providence.

George Evans, Grinnell, brought to our attention the matter of Prohibition and Public Morals.

Afternoon recreation was directed by Herbert Heald, and, since meal-time was the occasion for many songs, parodies, and a number of spontaneous parades, good fun was not lacking.

The closing session on Thursday morning was a very precious time of dedication; perhaps it could be called, rather than the closing of a conference, the opening of another year for service of young members of Iowa Yearly Meeting.

### NEWS OF INTEREST FROM TENNESSEE FRIENDS

On July 24-26, Friends in Tennessee met for their regular Quarterly Meeting and for the second annual Young Friends Conference at the Friendsville Boarding School. Using the theme, "Creating Christian Character," over seventy-five Young Friends came together under the leadership of John Swomley, Jr., Associate Secretary of the Fellowship of Reconciliation; Harry Burke, young Methodist pacifist from Knoxville; Professor Neal Peacock, head of the Horticulture Department in the University of Tennessee; and William Hale, a Friend from Richmond, Indiana.

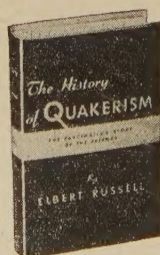
The sessions were held in the new Gymnasium which is located on the grounds of the school.

Talks by the leaders and group discussions centered around the methods of applying Christian ideals to local and world-wide problems. It was recognized by all that the development of Christian character is of the utmost importance in these times of strain and uncertainty. Attitudes and action rising from deep concerns for the welfare of all men were felt to be the true ends of Christian character building.

The following Young Friends are now serving as officers in the Young People's Quarterly Meeting: Frances Gregg, Clerk; Anita Brook, Assistant Clerk; Sarah Peters, Recording Clerk; Elizabeth Osborne, Secretary-Treasurer; and Marvin Jones, Announcing Clerk.

Activities of Friends in this vicinity are noted with interest. Under the concerned leadership of Erna and Frederick Nixon, about fifty young people of the Friendsville area are taking an active part in the meeting activities. A regular Friday Play Night has been carried on by the young people in what is known as "Friends Field." Here, from 30 to 60 young people enjoy baseball and other games. It is possible that the building of the new Fort Loudon Power Dam will create an artificial lake reaching into the neighborhood of Friendsville. In this event, it is the hope of Friends that some sort of permanent conference ground may be established on the shores of the lake, to be used by Friends from everywhere. A redecorating program is under way in the meetinghouse, which includes the repair of the interior of the meetinghouse, the installation of a new furnace and oak pews some time ago, as well as remodeling of the parsonage.

Concern has been felt for the Civilian Public Service camps, and the Quarterly Meeting has given generously to them.



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## THE HISTORY OF QUAKERISM

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## Our World

At the closing session of the fifth national assembly for Y. M. C. A. young men, held in Lake Geneva, Wisconsin, the first week in August, a resolution was passed declaring that the Y. M. C. A. will do all within its power to "promote greater understanding of the real meaning of this war and to give every possible aid necessary to bring about victory for the United Nations." One resolution on the post-war world called for progressive disarmament, the "absolute abolition" of exploitation by States, groups and individuals, with freedom of worship and speech for all peoples and races. Local Y. M. C. A. groups are encouraged to establish study groups on the bases of a just and durable peace for all peoples. A permanent commission on racial minorities was also established.

\* \* \* \*

The churches of America and Great Britain are "in substantial agreement with regard to the political and economic structure of the post-war world," writes Dr. Walter Van Kirk of the Federal Council of Churches. Dr. Van Kirk has just returned from a five-week visit to England, where he went at the invitation of the Archbishop of Canterbury to discuss with British church leaders the mind of the American church world and post-war reconstruction. The Secretary described as "quite phenomenal" the extent of cooperative effort and unity between the different United Kingdom groups. He called attention to the actions of the Anglicans, Roman Catholics and the Free churchmen, remarking that the war "has driven them into a recognition of the need for united effort," an essential if world-wide religious influence is to be exercised.

\* \* \* \*

According to a recent New York dispatch, only one decoration of any sort brightens the primitive home of Mahatma Gandhi—a small picture of Christ, bound in a 4" x 6" glass frame. This was observed by Louis Fischer, nationally known author and news correspondent, who lived within a few yards of Gandhi's home for a short time when he visited the Far East. "Although Gandhi is not a Christian, he believes in Christianity and highly regards Jesus Christ. You can well measure this regard when you understand that the picture of Christ is absolutely the only decoration of any sort in Gandhi's one-room hut. There is no other article in the room that is not absolutely necessary to Gandhi's meagre existence.

"As you know, India is a land of many religions and I dare say that

Gandhi is acquainted with at least the rudiments of all of them. I do not know when he first became an admirer of Jesus Christ but I can attest that he is a student of his life and is very well acquainted with the principles of the Christian doctrine."

\* \* \* \*

"The Call" urges its readers to write or wire immediately to President Roosevelt urging him to help win a real victory for democracy by mediating with Britain, America's ally, for immediate independence for India.

"Great Britain's action in jailing Gandhi and Nehru and forcibly suppressing meetings of the Indian National Congress is a blow against the four freedoms in defense of which Churchill and Roosevelt pledged the United Nations. Especially is this true since the Congress has guaranteed that an independent India would fight the Japanese aggressors side by side with the rest of the Allies."

Support of a Free India is urged by counteracting the barrage of lies and propaganda against the Indian National Congress in the daily press and radio, in order to "show India and the rest of the colored peoples of the world that the masses of common people in America support their fight against imperialism and for freedom."

"Gandhi and Nehru and the Indian National Congress are our friends, not our enemies. Send wires and letters to Roosevelt and your Congressmen demanding that *not one American boy, not one American gun, not one piece* of lend-lease equipment be used to shoot down or suppress the democratic masses of India."

### TO STUDY NON-VIOLENCE

A special section on the background of the crisis in India has recently been published by the monthly paper, "The Conscientious Objector." Under the heading, "Indian Non-Violence at Work," a comprehensive summary of the history and growth of non-violence is given. Leading articles are offered by Richard B. Gregg (author of "The Power of Non-Violence") by Krishnalal Shridharani (author of "War Without Violence") and by J. Holmes Smith, leader of the Harlem Ashram, all familiar with Gandhi and his methods.

This special edition was edited under the supervision of Haridas T. Muzumdar, Hindese scholar and author. It should be in the hands of every Friend and pacifist seeking to understand more fully Gandhi's techniques and the way of non-violence. Reprints may be secured from The Conscientious Objector, 2 Stone Street, New York City at 2c each.

## QUAKER HAVEN GATHERING OF YOUNG FRIENDS

(General Conference)

Camp Ill-Ind-O opened Saturday evening, July 25th, for a week packed full of enjoyment by the way of an active camp life and stimulating discussion groups. This is the fourth consecutive summer that young Friends from Ohio, Indiana, and Illinois have gathered at Quaker Haven on Dewart Lake near Syracuse, Indiana.

A group of twenty-seven high school and college aged folks, representing ten different meetings, attended.

The discussion group led by J. Barnard Walton of Swarthmore on "The Quaker Way of Doing Things" was intensely interesting. This topic included the Quaker business meeting, the meeting for worship, and the work of the American Friends Service Committee in China, Mexico, and France.

Vesta Haines' topic of "Leadership in Religious Education" was met with interest. A play portraying figures in Quaker history and a candle light service the last night in camp were a beautiful climax to a wonderful week.

William Mackensen of Chicago discussed with the campers, ideas for a just and permanent peace, a topic which was met with as much concern by these young people as it is elsewhere.

Handicraft classes were under the skillful guidance of Mildred Thomas of Richmond. A gay array of musical shepherds pipes, buttons, pins, pictures, and belts were the proud display. She also led the group in singing and added much to the camp by playing many requests on her violin.

Chase Conover and his wife and daughter Carolyn were with us for the latter part of the week. He answered our many questions on C.P.S. camps and related various experiences of the different camps.

Raymond Braddock of Waynesville, Ohio, directed camp and in addition to the discussion and group leaders was assisted by his wife, Sara Braddock, Sarah Corinne Furnas, and Gertrude Chandler. The camp was under the care of the Advancement Committee of Illinois and Indiana Yearly Meetings of the Friends' General Conference.

All campers were cautioned not to forget to bring bathing suits, soap and plain comfortable clothing suitable for the healthy outdoor life. Everyone entered into the swims and particularly the meals wholeheartedly. Our worship periods together on Vesper Hill brought us still more closely together with the feeling of brotherhood and sent each of



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us away with a new and stronger desire to fill our niche wherever it might be to the very best of our ability.

Suggestions were made that we have a mid-year get-together and it seems very probable that we shall be able to do this.

## MARRIAGES

**WORKMAN-McCOY** — On August 1, 1942, Gertrude E. McCoy, daughter of Leo J. and Elizabeth McCoy of Richmond, Ohio, and Ralph Workman, of Mt. Vernon, Ohio. Gertrude McCoy was a teacher of music at Ram Allah, Palestine, during the year 1938-39.

**VAN ZANEN-LOCKWOOD**—At the home of the bride's parents in Swansea, Massachusetts, on August 12, 1942, Helen Emily Lockwood and Frederick L. H. Van Zanen, of Grand Rapids, Michigan. Vows were taken after the manner of Friends, with Everett W. Chapman assisting.

## DEATHS

**BATTEY**—On July 21, 1942, at Taylor Hospital in Ridley Park, Pennsylvania, Edith Thompson Battey, aged 76 years. Born in Canton, Indiana, the daughter of Levi and Rebecca Harned Thompson, she was a birthright Friend. In 1895 she was married to Charles H. Battey. Surviving are two sons, Richard T. and Ernest H. Battey. Funeral services were held in Media, Pennsylvania, with J. Passmore Elkinson, James G. Vail, and Benjamin Whitson in charge; and at Providence, R. I., with Willis H. White, Josephine Carr, and Harold T. Myers in charge. Burial was in Providence.

**BINFORD**—On July 1, 1942, at Turlock, California, Perry H. Binford, aged 82 years. He was born at Thorntown, Indiana, in 1861, the son of Aquilla and Martha Huddleson Binford. In 1887 he was married to Josephine Stukey, who died some years later. After spending some time in Kansas, he went to Whittier, California, and in 1907 helped to organize the new meeting at Denair, California. His second wife, Clara Waring Binford, and one son and one daughter survive.

**ELLEMAN**—On July 18, 1942, at his home in Colorado Springs, Angus John Elleman, aged 82 years. He was born in Miami County, Ohio, and early became a Christian. After attending Moody Bible Institute, he entered the

ministry, serving as associate pastor of the Second Congregational Church of Colorado Springs at the time of his death.

**HACKER**—On August 5, 1942, at Brunswick, Maine, Ida Brown Hacker. She was a birthright member of the South Durham, Maine, Monthly Meeting of Friends, a life-long resident of the town of Brunswick, and a sincere, active and faithful Christian. Her religion found expression in friendship, kindness, deeds of mercy, and that spirit of goodwill characteristic of Friends. In 1898 she was married to Edward Hacker, beloved minister of the Durham Meeting. After his death she served as a nurse for a time, especially during the flu epidemic of the other war. The last few years of her life were spent quietly in her Brunswick home. She was indeed a friend. No other members of her immediate family survive. Burial was at Brunswick.

## LOCAL MEETING DIRECTORY

### BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

### CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Lewis Benson, 911 Greenleaf St., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

### CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

### DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

### DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

### INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Meeting for Worship—10:00 to 11:00 a. m.

## The American Friend

Authorized by the Five Years Meeting  
of Friends in America

Published fortnightly by

THE FRIENDS PUBLICATION BOARD  
101 South 8th Street, Richmond, Indiana

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Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

### NEW YORK, N. Y.

United Meeting for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From May through October at Friends Meetinghouse, 144 East 20th Street, First Day at 11:00 a. m. Visitors welcome.

### ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

### SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

### WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

## LATE SUMMER ENROLLMENT

Applications already received are sufficient to fill all places now available for the year 1942-43. Changes are still taking place and applications received from now on will be considered with others which are on the waiting list.

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